

that the Apinagos, like many other South American Indians, The pay a superstitious respect to the moon. We may suppose ^{presenta-} that the ceremonious presentation of the Infants to the moon infants to was Intended to ensure their life and growth. The names ^{^obabi * is} solemnly chanted by the whole assembly were probably intended to those ^{vviich} the parents publicly bestowed on their children. " ^{them} As to the scarlet dancer who leaped across the fire, we may conjecture that he personated the moon, and that his strange antics In front of the women were designed to Impart to them the fertilizing virtue of the luminary, and perhaps to facilitate their delivery.

Among the ^{Bagancla} of Central Africa there Is general Baganda rejoicing when the new moon appears, and no work Is done for ^{seven} days. When the crescent Is first visible at moon. evening, mothers take out their babies and hold them at arms' length, saying, " I want my child to keep in health till the moon wanes." At the same ^{time} a ceremony Is performed which may be Intended to ensure the king's ^{life} and health throughout the ensuing month. It is a custom with the Baganda to preserve the king's navel-string with great care during his ^{life}. The precious object Is called the " Twin " of the king, as If it were his double ; and the ghost of the royal afterbirth Is believed to be attached to it Enclosed in a pot, which Is wrapt In bark cloths, the navel-string Is kept in a temple specially built for it near the king's enclosure, and a great minister of state acts as Its guardian and priest. Every new moon, at evening, he carries It in state, wrapped in bark cloths, to the king, who

takes It into his hands, examines it, and returns it to the minister. The keeper of the navel-string then goes back with it to the house and sets it in the doorway, where It remains all night. Next morning It Is taken from Its wrappings and again placed In the doorway until the evening, when It Is once more swathed in bark cloths and restored to Its usual place.¹ Apparently the navel-string Is conceived as a vital portion, a sort of external soul, of the

¹ J. Roscoe, "Further Notes on the part of the Manners and Customs of the Bagandla." king's person which is treated with this ceremony is said to be the *foitnal* of the *Anthropological Institute*, placenta, xxxii. (1902) pp. 63, 76; *id.*, *The* not the navel-string. *Baganda* (London, 1911) pp. 235 *sq.*